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Mr. Phillips's

SERMON

Preached to the Antient and Honourable

Artillery-Company

in Boston, June 1st. 1741.





Soldiers Counsell'd and Encouraged.

A
S E R M O N

Preached at the *Request*, and in the *Audience* of

the Ancient and Honourable

Artillery-Company in *Boston*,

June 1st. 1741.

Being the Day of the *Election* of their Officers.

And is now made publick at the Desire of many who
heard it;

To whom it is humbly Dedicated:

By *SAMUEL PHILLIPS*, M. A.

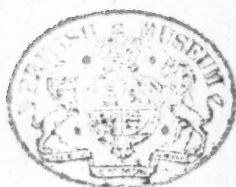
And *Pastor* of the *South-Church* in *Andover*.

N. B. Several Paragraphs *under the Doctrine*, which, for
Brevity, were omitted in the preaching, are here inserted in
their proper Places,



B O S T O N;

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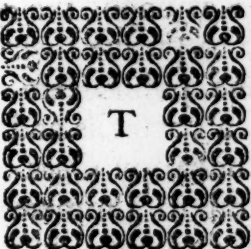




Soldiers Counsell'd and Encouraged.

JUDGES 5. 18.

Zebulun and Naphtali were a People that jeopard'd their Lives unto the Death, in the high places of the Field.

 HIS Chapter contains a *Song*, occasion'd by a glorious Victory obtained over *Jabin* King of *Canaan*, and is entitled, *The Song of Deborah and Barak*: The former was a *Prophetess* in *Israel*; the latter by an immediate Call from GOD, was *General* of the Army at that Time; and they both did worthily in their Places. *Deborah* was truly a *Mother in Israel*, by being a *Mother to Israel*; thoughtful and industrious, even as a tender Mother, to deliver the People, as tho' her own Children, from Oppression, and to save them from Ruin: Yea, and altho' it does not appear, that, in the Day of Battle, she fought with her Hand, yet her pious Soul was in Exercise, being lifted up to GOD in the Heavens, and doubtless contributed more by her fervent Prayers to the vanquishing of the Enemy, than *Barak* by his Martial Weapons; and therefore says she, "My Soul thou hast trodden down Strength": Not but that the *General* acted his Part prudently, and with a Spirit of true Courage, and had the Praise of it: And not at that Time only, but moreover, he is celebrated by the *Author* of the

Epistle

Epistle to the *Hebrews*, as *Israel's* Deliverer, and a Man eminent for his Faith.—And it may not pass unobserved, that the *Governours* of *Israel* offer'd themselves, at that Juncture, to serve in the War; and by so doing won the Heart of the Prophets, and she gave GOD the Praise of it; as also, because the *People* offer'd themselves so very willingly. — Particular Mention is here made of the several Tribes which assisted, as *Ephraim* and *Benjamin*, *Machir* and *Zebulon*, *Issachar* and *Naphtali*: But then, alas! some there were which declin'd the Service, as *Reuben*, partly, because of the Divisions among them, but whether the Contest was between themselves, or with the other Tribes, is uncertain; and partly, by Reason of their secular Occasions, or because they chose to pursue their own private, rather than to promote the public Interest: And truly, a contentious, as also a covetous and worldly Spirit, very often proves the unhappy Occasion of Persons refusing to lend a Hand to promote the public Weal. *Dan* and *Asher* also declined; but *Meroz* is especially condemned and cursed; and the Curse, it seems, took effect, for we read no more of it: Not, that GOD wanted their help; No; for rather than not accomplish his own Work, “the Stars from Heaven must fight in their Courses”; which may probably refer to the Thunder, Lightning, and Storms of Hail sent at that Time, and on that Occasion: Yea, and not the Heavens only, but also the Waters under the Heavens, and in particular, the ancient River *Kisbon* ministred to the Salvation of *Israel*, by sweeping away and drowning a Multitude of the Enemy, who probably essay'd to pass over to the other Side, and so escape.—And then, the Prophetess goes on to give *Jael*, her Sister-Heroe, the Praise of her valorous Act, in putting a full End to *Sisera's* troubling of *Israel*, by Means of her deadly Nail and Hammer: And having spoken of the Disappointment, which would

would thereby ensue to his Mother and the other Ladies of the Court, she concludes with a pathetick Request to GOD, for the like Destruction of all his Enemies; and for the Encouragement and Salvation of all true Israelites.

AND now, O how much does it redound to the Honour of this *Mother in Israel*, that she disclaimed all Right to the Honour of that great Exploit! As she had been first in the Action, so also she now leads in the Thanksgiving, saying in effect, "Not unto me, Not unto us, but to thy Name, O LORD, be the Glory." Verses 2d and 3d, "Praise ye the LORD for the avenging of *Israel*, when the People willingly offered them. Hear O ye Kings, give Ear O ye Princes, I, even I will sing unto the LORD, I will sing Praise unto the LORD GOD of *Israel*."—And truly, all the People had abundant Reason, for a long Time after, to remember this Victory with repeated Thanksgivings; for, it not only brought them a present happy Peace and Quiet, but moreover, the whole Land had Rest for the Space of *Forty Years*.

BUT *Zebulon* and *Naphtali* seem to have distinguished themselves, on that Day, by their Boldness and Activity: They were the *first* that offered for that Service, moved thereunto, it's probable, partly from the Consideration of *Barak's* belonging to one of those Tribes, *viz.* that of *Naphtali*; but much more from the Sense which they had, above any other, of the Hardship of enduring the Yoke, they lying nearest to the Oppressor: These People being spirited from above, chose rather to die like Men, than to live any longer like Vassals to the vilest of Men; and therefore, fir'd with Zeal for GOD, and their Country, they soon listed into the Service, and being thus enter'd, they would not baulk so good a Cause; but in the Day of Battle, jeopard'd their Lives to the Death in the high Places of the Field; or, in the plain and open

open Field.—Indeed *Barak's* Orders were to take *Ten Thousand* Men out of these two Tribes, and then proceed; but because some out of some of the other Tribes *willingly* offered themselves, therefore they were accepted: However, *Zebulon* and *Naphtali* were doubtless the *Van-guard*, appointed to that Place by their General, yea and choosing it rather than any other, altho' the Place of greatest Danger: And behold, they did not, in the *Day* of Battle, shrink back nor seek to flee, but like Men filled with heroick Courage, push'd on, and having set their Faces like a Flint, they encounter'd even the Chariots of Iron without dread of Danger, and disdain'd the King of Terrors himself in so just a Cause.—It is said indeed, that they *jeoparded their Lives*—; but the goodness of their Cause made them quite unmindful of their Danger, being fully determined either to conquer, or die on the Spot.

AND now, it is obvious to us all, that this was spoken, and is here recorded, by way of *Commendation to them*, that they were thus forward and valorous; and also, as a great *Favour of GOD to Israel*, that they had such Men among their Tribes: So that, we may take this for our OBSERVATION,

THAT when a Number of Men do in a just Cause, and there is urgent Necessity for it, jeopard their Lives to the Death, in behalf of their Country, it affords Matter of *Thanksgiving unto GOD*, and *Commendation to such Men*.

AND our Observation will hold true, as to those who jeopard their Lives upon the *mighty Waters*, as well as to such who do so in the *Field of Battle*.

AND this may be spoken to, as the Time shall admit, under *Four General Heads*.

I. THAT

- I. THAT the Church and People of GOD have Enemies to Encounter.
- II. IT is lawful, and sometimes highly necessary, for the People of GOD, some of them at least, to take up Arms and go forth to War.
- III. A Soldier's Life is in very great Jeopardy, especially in the Field of Battle.
- IV. THAT when a Number of Men do in a just Cause, and there be Necessity for it, jeopard their Lives to the Death, in behalf of their Country, it affords Matter of Thanksgiving unto GOD, and Commendation to such Men.

SOMETHING I shall say to *Each* of these ; then, offer a few Words by way of *Address* to the honourable *Artillery Company* ; and then conclude with some Advice to those, who are about to engage in the *Spiritual Warfare* under Him who is stronger than the strong Man armed. — And all with my usual and affected Plainness of Speech.

First, THE Church and People of GOD have Enemies to Encounter.

PARTICULAR Christians have their Enemies, and meet with their Troubles in the World, *viz.* Personal Troubles both inward and outward ; and sometimes Domestick Troubles of one kind and another, too many, yea, and some of them *too bad*, to be here recited : — And besides these, the People of GOD have oftentimes *open* and professed Enemies to encounter ; so that the Church on Earth may fitly be stiled the Church militant, to distinguish from the Church triumphant. It is true indeed, GOD's People do not delight in War, or to breed and continue Strifes with their Fellow-Mortals ; No ; but they are oftentimes obliged to strive and fight, to kill or be killed.

AND as for their Enemies *at this Day*, they are such as are not only Enemies to their outward *Prosperity*, seeking to impoverish them by preying on their Substance and making Spoil of their Estates; as also, Enemies to their *Liberty*, seeking to captivate and sometimes to retain them in Slavery and cruel Bondage: But moreover, they are Enemies also, to that pure and holy *Religion* which they make Profession of, and accordingly use their utmost Endeavours to bring the true Worshipers to a false Way and Manner of Worship, even to pay divine Homage unto Creatures not able to help and save: Yea, they would destroy, if they could, even to the Foundation, such as have not their Mark, and do disclaim the *Pope's* Supremacy; their Language is much like that of the Children of *Edom* in the Day of *Jerusalem's* Trouble, in *Psal. 137. 7. Rase it, rase it even to the Foundation*: And this leads me to say, that they are Enemies to the very *Lives* of GOD's People: Their tender Mercies are Cruelty, and that the rather, because they are instructed, and do embrace it as an Article of their Creed, That to destroy Protestants is to do GOD and the Church good Service.

AND truly, not only now, but even *all along*, the Church of GOD has had her Enemies, namely, the *Egyptians*, the *Canaanites*, the *Babylonians*, the *Grecians*, and the *Romans*, of old:—And as for the Primitive Christians, they were persecuted by the *Heathen* Emperors, at no less than *Ten* several Periods; which were no sooner over, but the *Arians* arose, who altho' they called themselves Christians, yet persecuted the Orthodox worse than ever professed *Pagans* had done; insomuch, that the Church was in imminent Hazard of being swallowed up by that Flood. And afterwards *Antichrist* arose, known by the Name of the Man of Sin, who has persecuted more than all that were before him: Yea, and as the Quarrel between
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the Kingdom of GOD and the Kingdom of Satan among Men, commenced from the Day of the first and grand Apostacy, so we may depend upon it, that as long as there is a *Pope* in *Rome*, there will be Days of Trouble to the Church of GOD on Earth.

AND now, If it be enquired, *Who* it is that stirs up Men to appear as Enemies to the Church of GOD? I reply; That the *LORD of Hosts* orders and over rules in this Matter: The Sword is one of GOD's fore Judgments; and agreeably, we often read, that it was the *LORD* who stirred up one Nation and another to vex and disturb his People *Israel*; And even so it is at *this* Day.— But then, it is proper to add, that altho' the Enemies of GOD's People seek to impoverish and even to extirpate them, yet, the most High has wise and good Ends herein: He does it for his own *Honour* and *Glory*, to magnify his Name, and to make glorious his Attributes, and more especially his *Holiness*, for hereby he clearly and awfully testifies his Hatred of Sin, and his fore Displeasure against Sinners: Also at such a Time, he takes the Opportunity to glorify his *Wisdom* and *Power* in preserving his Church amidst so many Dangers, which may well be look'd upon as one of the great Wonders of divine Providence, and even like the Bush burning and yet not consumed: Yea, and I may truly add, that the People of GOD *themselves* are wont to glorify him in Days of Adversity more than at other Times: In the primitive State of the Christian Church, which was a Time of much Tribulation, how greatly was the Kingdom of CHRIST advanced, and his interest promoted in the World, beyond what it was when a prosperous State came on.— In a Word, GOD Almighty's Intent is not to destroy his Church, No, but rather that the Faith and Patience, Courage and Fidelity of his Servants may for a Season be prov'd and improv'd, and be found to Praise and

Honour and Glory : And doubtless, the Judge of all the Earth is *Righteous* in these his Dispensations, for the very best of Men need to be purged that so they may bring forth more Fruit ; and as for the People of GOD in general, they stand in need of Correction in Order to their Reformation.—And it may not be amiss to add, that the glorious God has an Eye herein to his People's *Enemies* also, even to weaken and waste, and sometimes utterly to destroy them, or a considerable Branch of their Power.

HENCE then we may *infer*, That External Peace and Prosperity is not a sure Evidence of a true Church. — Some have been too apt to break Charity with particular Persons, because they have been exercised with many and grievous afflictions in the World ; *Job's Friends* (for Instance) were inclined to censure and even condemn him on this very Account, but they were upon a wrong Foundation, and were soon convinced of it : And truly, it was Matter of Stumbling to the holy *Psalmist*, to observe, that, ordinarily, good People had a larger Share of Trouble dispensed to them than others had, “until he went into the Sanctuary of GOD, where he soon understood what was to be the End of the wicked, namely, that they were exalted, that so their Fall might be the more grievous and infamous.” — And as it is a Truth with respect to particular Persons, that the Righteous may be in Adversity, and the Wicked in Prosperity, so also as to *Societies* ; and therefore, a true Church may be afflicted and persecuted, and even almost destroyed ; and at the same Time, a false Church may be in great Power and Splendor. — If we *review* the State of the Church of GOD under the *Old Testament*, how frequently and how grievously was she afflicted. *Psalm*. 129. 1, 2, 3. “Many a Time have they afflicted me from my Youth may Israel now say ; many a Time have they afflicted me from my Youth,—the
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Flowers plowed upon my Back, they made long their Furrows." And so, if we consider *again* the State of the Church under the *New Testament*, we shall find, that many a Time "she was killed all the Day long, and, for CHRIST's sake, was counted as Sheep for the Slaughter." The Primitive Christians (tho' in Reality, the best, yet) were represented to the World as the very worst of Men, and accordingly, unto them was given the most barbarous Treatment; so that the Continuance of the true Christian Religion down to this Day, deserves, as was before noted, to be look'd upon as a standing Miracle: Yea, when we revolve in our Minds, how Earth and Hell combin'd, what a mighty Force was rais'd, what Books were written, and what Laws were made, against the Church, even in its Infancy, we must needs say, It is the LORD's doing that she is preserved, and it ought to be marvellous in our Eyes: Behold, "This is GOD's Heritage, which hath been as a speckled Bird, and which all the Birds round about have been, and still are, against:" Nor may the Church expect to be at Rest for any considerable Space of Time together, until the Man of Sin be taken out of the Way.—True indeed, it was the Expectation of the generality of GOD's ancient People, that the Kingdom of the *Messiah* would be a Temporal Kingdom, attended with worldly Pomp and Power, and that all Nations would, speedily after his appearing, be subdued under him, and that there would be and continue to be a universal Peace; and not only so, but moreover, that the People of the *Jews* would be Chief and Princess among the Nations: But, this was no other than a vain Dream, for altho' it is true, that there was an universal Peace in the Empire when the true *Messiah* was born, and therefore the Temple of *Janus* was then shut; yet, our Saviour himself expressly said, "My Kingdom is not of this World," and cautioned his

his Disciples, saying, "Think not that I am come to send Peace," i. e. External Peace and Prosperity: Yea, and he foretold, "that there would be great Commotions among the Nations, Wars, and Rumours of Wars," which Prediction of his has been since abundantly verified, and is so at *this* Day.—Away then with that false Position, namely, That External Peace and Grandeur is a sure Note of the true Church:—And let not any vainly imagine, that by lifting under CHRIST's Banner, they shall be exempt from outward Troubles, or get out of the reach of persecuting Foes; No, No; for says our Saviour, "in the World you shall have Trouble;" and "who-soever will come after me, let him deny himself, and take up his Cross and follow me:" Christians must expect not only inward and spiritual, but also outward and bodily Troubles, even Troubles from the World as well as from the Flesh and Devil: Which I here mention, not to discourage any of you from walking in the right Ways of the LORD, but that you may not be surprized when such Days of Trouble come on, and to desert that good Cause which you profess to espouse: Your best way is to expect and prepare for Troubles of one kind and another, that so you may glorify GOD in and under them, and may also see a glorious Issue of the same; that is, either be deliver'd *from* them to your own spiritual Advantage, or be deliver'd *by* them out of the reach of all Evils both moral and pænal.—Which leads me to say, Oh! How much more desirable is *Heaven* than *Earth*! And, Oh! how ardently should the Saints of the most High long to be there, and be giving all Diligence to make their Calling and Election sure! You may be sure that there are no Contests there; No; for the Inhabitants of that better Country are cordial Friends to one another, and unfeignedly delight in each other's Society. There is nothing at all to offend or disturb

disturb you in that holy Mountain, nay, but there is Fulness of Joy and Pleasures evermore; and good Reason for it, seeing the Saints shall be perfect in Holiness, and be confirm'd in that State;

I proceed now to the

Second general Head, *viz.* That it is lawful, and sometimes highly necessary, for the People of GOD, some of them at least, to take up Arms and go forth to War.

I HAVE not Time to prove this at large, neither is there so much Need of it, seeing it has been sufficiently done in your hearing, on the like Occasion, at one Time and another: And therefore, I shall say in a few Words only:—And,

THAT it is a Thing *lawful* on some Occasions to go forth to War, is undeniable; inasmuch as we not only find the People of GOD so doing in Days of old, but moreover, that they were directed and commanded by the most High himself to do so: I suppose I need not stand to cite Texts of Scripture for the Proof of this; any Child that has read the Historical Part of the Holy Bible can't but know that there are very many to this Purpose: Neither is it counter-manded by any Text in the New-Testament. And,

NOT only is it *lawful*, but sometimes highly *necessary* to go forth to War; namely, that so the People of GOD may preserve and defend the pure Worship of GOD among themselves against bold Corrupters: As also, that they may deliver such as are persecuted for Righteousness sake from violent Oppressors: And it is even sometimes necessary for the recovering, and so for the defending of Lands and Goods; but rather for the defending of Lives and Liberties, and the recovering of Captives:—But then, when-ever we take up Arms, either for the Defence or the Recovery of

of our Cities and People, we should learn to consider them not only as ours; but as the Cities and People of our GOD.

YEA, it may be sometimes necessary for People to take up Arms against *their own Country-men*; I mean, against such as go about to destroy the pure Religion, and to introduce and impose the worshipping of *false Gods*.—Also, against such as resist public Justice, or those who will not deliver up, but protect, notorious Offenders, and so prevent their receiving condign Punishment; for, such Persons are Enemies to a Country or Nation, and deserve to be treated as such: And it was for this Reason that the *other Tribes* in *Israel* made War with *Benjamin*, yea, and they had Warrant from GOD himself to do so.—Also, such as wickedly rebel against their lawful Prince, and try to dethrone him, are to be subdued by Force of Arms: And for this Reason King *David* made War first against *Ishbosheth* and his Party; and afterwards against his Son *Absolom* and those that adher'd to him.—And in a Word, this is necessary, when a Nation cannot otherwise preserve or recover its just Rights; and more especially, when the Enemy is more bold and daring than common, and threatneth speedily to waste and destroy, and there is Information given of a mighty Host either come, or coming forth on that Design.

BUT without these, or some of these Grounds and Reasons, the People of GOD may not, as I conceive, take up Arms for War: The Provocation must be just, and the Call of Providence clear, otherwise, by making War, People take a ready Course to bring Mischief upon themselves; even as King *Josiah*, tho' a very good Man, yet was slain in Battle and his Army routed, when he *too rashly* engaged against *Pharaoh-necho*, who had neither done, nor designed him any wrong.

AND

AND to what has been said it may be proper to add, That it belongs to the *Heads* and *Rulers* of a People to make and appoint a War: Men in a private Capacity plainly transgress if they pretend to make a War, or knowingly do any Thing which leadeth thereunto, contrary to the Commandment, or without the Knowledge, of their Civil Rulers; That is to say, unless those Rulers do so *violate their Oath*, as to become a People's *avowed* Enemies, and do very *apparently* join with such as seek their Ruin: For, altho' I constantly teach "Submission to the King as Supreme, and unto the Governour as unto him that is sent," yet, I see no Reason to exhort People to passive Obedience, and Non-Resistance, in the *utmost* Latitude of the same.

AND now, from what has been said, we may see the Mistake of such, who affirm that *every* kind of War is unlawful: They chiefly urge the *Sixth* Commandment for the Proof of their Assertion; but as I conceive, this is not at all to the Purpose; for doubtless, the Intent of that Law is to prevent our killing an *honest* Man, for his Money's sake, and the like; as also, our slaying a Person *privately*, because of some Wrong which he has done us, for the Magistrate is GOD's Minister to execute Judgment.—And, in a Word, This Precept was given in order to preserve and maintain humane Society, by being tender of each other's Lives; but was never understood by the Church of GOD as enjoining them to spare the Lives of such, who evidently seek to destroy their Comforts and their Lives too; for indeed, this would be, in effect, to destroy themselves.—But then, it may not be thought amiss for me to add, That as it cannot be reasonably suppos'd, that a *Protestant* Prince will have Recourse to the Sword until all other Remedies fail; so neither is it consistent with our *holy Religion*, for People to prosecute a War with a Spirit of Malice

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and Hatred, and as tho' we took delight in dispatching Souls, unprepar'd for it, into Eternity. Violent Invaders and barbarous Oppressors may be punished, yea, and put to Death too, but then all this should be without Rancour and Malice in the Hearts of the Conquerors: Nay, we ought so far to love even our open Enemies, as to accept of any reasonable Capitulation; yea, and so as (suppose we are oblig'd to proceed to Battle, then) to pray, that if any fall by our Hands, that GOD would be pleas'd to have Mercy on them.

Thirdly, THE next general Head is, that a Soldier's Life is in very great Jeopardy, and especially in the Field of Battle.

IT is very true indeed, that every Man's Life is expos'd, and that continually; for we have all of us forfeited our very Lives as well as the Comforts of the same: The Wages of Sin is Death, and it is of the LORD's Mercies that we are not all consum'd before this Day; even because he delighteth not in the Death of Sinners, but waiteth that he may be gracious. Many, *many* Dangers does the most High deliver us out of, yea, and doubtless, many which at present we are not at all sensible of; we ought therefore to look upon our Preservation in the World as a Wonder of divine Goodness, and to give GOD the Praise of it, and study to live to his Glory. Oh! seeing we live from Day to Day on the Fruits of his Bounty, let us live to his Glory, and not give him Reason still to complain of us, that although "he has nourished and brought us up, yet we rebel against him." Surely it becomes and concerns us all to be humble, constant and sincere in the Way of Well-doing, and always upon our Watch, as not knowing at what Hour our LORD will come: It is a presumptuous boasting of to Morrow, that occasions Sinners, to delay their

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Repentance, until they have neither Heart nor Opportunity for it.

BUT then, all will grant that some Men's Lives are more exposed than others, and these at some Times more than at others; and a Soldier's Life in particular, and that more especially in the Field of Battle. This is a Time when many, *very many* are slain, and one seems to be in hazard as well as another: The *Psalmist*, most probably, consider'd himself in the Quality of a Soldier, and as a Man of War, when he said as in *Psal. 119. 109. My Soul is continually in mine Hand. Q. D.* There is but a Step between me and Death; and I look upon my Life to be in as great Danger, "as a valuable Treasure is of being violently taken away, which a Man carries in his Hand." And yet, this Man of GOD did not expire, either in the open Field, or by the Treachery of a dissembling Courtier, but in his Bed, and amidst his Friends: But, alas! Who can say, how many *Thousands*, and *Ten Thousands*, have come to their End by the Sword; some dispatch'd in a Moment, and others soon giving up the Ghost by Reason of their mortal Wounds.

BUT I need not stand upon the Proof of so *evident* a Truth; and therefore shall only add a few useful *Reflections*, and then proceed. And,

I. THIS teaches us that such Men are *distinguisbingly* favour'd, whose Lives are preserv'd in the Day of Battle: They and their Friends with them should pay a very grateful Acknowledgment to the Preserver of Men, not only for what Exploit may have been done by their own and other Men's Hands, but also for that Preservation and Deliverance, which they in particular have experienced. Oh! never learn to say after the Manner of the *Heathen*, *viz.* It was our good *Fortune* to escape with our Lives; but extol the

Name of GOD, and shout forth his Praises, because he hath covered your Heads in the Day of Battle, And,

2. HENCE let Soldiers be prevailed with to realize their Danger *before* they go forth to War. You may not imagine, that you are going, at such a Time, only to take a Walk, or a Voyage; nor that the Expedition will be no other than a pleasant Diversion; Nay,—but expect to meet with Hardships, and consider well not only the Fatigue, but also the Hazard; and be perswaded “to set both House and Heart in Order, as not knowing but you may die and not live.” —Yea, and while you are *in* the Service, keep up a lively Sense of your Danger, and indulge not (like many others) a secure, heedless Frame of Spirit; but very often, and in the most humble Manner, resign your Lives into the Hands of your Redeemer; and not your Lives only, but even your very Souls commit to him in the Exercise of Repentance towards GOD, and of Faith in our LORD JESUS CHRIST, earnestly entreating, that they, when-ever call'd for, may see his Salvation: And in an humble Expectation of the same, “be of good Courage, and play the Men, for your People and for the Cities of your GOD, and the LORD do that which shall seem good in his Sight.”

AND let me go on to say, Oh! how very desireable is it, that even *all* such as go forth to War be *Sober-minded* Persons?—Soldiers should not only labour to be satisfied, that a War be begun and prosecuted on just Grounds, (or at least, that the Grounds be not unjust and oppressive) and then be *willing* to go forth in the Service; but moreover, they ought to be giving all Diligence that they may be *actually* prepar'd for Death.—Say not, this is to act the Part of *Cowards*: For truly, it is not only the Way to die in Peace, but

but moreover, it is the very best Course to become *valiant* in fighting: The good Man, *cæteris paribus*, will certainly make the best Soldier; so then, all such as would be good Soldiers let them become good Men; that is, let them repent of their Sins, and make their Peace with GOD, and War against their Lusts, because these war against their Souls; for such as these are (as I said) most likely to be truly valiant in Battle. Death, you know, is styled the King of Terrors; well then, he who can with some Comfort look Death in the Face, needs not much fear the facing of any other Enemy: The religious *Heroes* who were very famous for Exploits, became (as is observ'd in *Heb. 11.*) valorous and victorious by *Faith*: For, "this emboldens Men's Minds by looking unto Things not seen, and by deriving Strength from above; yea, and it engages the LORD of Hosts on their Side."

AND suffer me to add, That as I am fully perswaded, that neither our gracious *Sovereign*, nor his Excellency our *Governour*, will knowingly honour any Man with a Commission, who is *noted* among Men for *persisting* in some *foul Immorality*; so I should think, it highly concerns all such Gentlemen, who shall receive, or have received Commissions for prosecuting the War, to see to it likewise, that they don't (if possible to prevent it) admit any of the afore-said *scandalous* Character to serve as Soldiers under them; or, if they be admitted, then to *oblige* them to reform their Manners, "and for this End, if *Lenitives* will not answer, then to dispense the *Corrosives* of Martial Discipline;" and this not only in Pity to such Men, but also in Kindness to the whole Company or Army, lest GOD Almighty be provok'd by Reason of the Offences of those bold Transgressors, and their Commander's Connivance at the same, to deliver all up to the Will of the Enemy.

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We find in *Josh. 7.* That the *Host* of *Israel* was put to Flight before the Men of *Ai* because of the Trespas of *Achab* : True indeed, his Trespas was great, for it was Sacrilege, which is the converting to a private Use, that which is devoted to the Glory of GOD; but then, this Sin of his was *unknown* to *Joshua*, and most probably to the *People* too, and yet they were forced to flee before their Enemies. Is it reasonable then to expect, that such Commanders shall prosper, who are *fully acquainted* with the *foul* Transgressions of these and those private Soldiers, and that they *persist* therein, and yet admit them to join in Battle against the Enemy.

PERHAPS you'll say, if this Doctrine be received, we shall have but *few* Soldiers indeed: To which I *reply*, that if a due Care was taken about this Matter, it would most probably promote a Reformation of Manners both in the Army and Navy, and be a Means of Restraint unto many Persons, and to those at least who delight in nothing so much as to serve in the Wars: And as for such who refuse to be reformed, what great Matter of Service can be expected from them? Will not a *few* Men under the Smiles of Heaven, do far greater Exploits than *ten times* that Number, who (the most of them) by their bold Transgressions, are continually bidding *Defiance* to *Heaven* it self?

AND the Truth is, it becomes and concerns even a *whole Land*, before the Host goeth forth to War, to humble themselves, and turn to the LORD, and to implore the Pardon of their Sins, and the divine Presence to be vouchsafed to their Forces; and otherwise not to carry them hence. It is worthy of our Observation, " That the Men of *Israel* were defeated in their *first* and *second* Battle with the *Benjamites*, but in the *third* Engagement they obtain'd a compleat Victory; for now at last, they came up to their Duty
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which they had before neglected: Indeed, they had before enquired of the LORD, *Who shall go up first?* And then again, *Shall we go up?* But the *Third Time* they *fasted* and *prayed*, and *implored* the divine Favour, and *then* they had the desired Success." And doubtless, the People of GOD should also, in *these* Days, seek, and continue to seek, his Face in the Ways of his Appointment, as they would expect his Presence to be with them.—A People's Cause may be good, and their Number great, but altho' they have both Right and Strength on their Side, yet these may not be depended upon, to the Neglect of the Duty of seeking, in the most solemn Manner, the Presence and Favour of the most High. Certainly, we have abundant Reason to humble our selves before GOD, because our Nation and Land, and our selves among others, have provoked Him to stir up a Nation of *so mean a Character*, * to disturb and impoverish us at the Rate they do: And O! that our Days of Prayer with Fasting, may be always duly attended, as knowing, we have to do with that GOD who will not be mocked, and who hearkens whether Persons speak aright; that is to say, whether *each* one for himself enquireth, saying, *What have I done?* And then breaketh off from Sin, and casteth away his Transgressions, and returneth unto the LORD. Oh! that there were such an Heart in us! "Then would GOD quickly subdue our Enemies, and turn his Hand against our Adversaries; but our Times would endure."

COME we now to the

Fourth and last general Head, *viz.* That when a Number of Men do, in a just Cause, and there be Necessity for it, jeopard their Lives to the Death,
in

* The Spaniards.

in Behalf of their Country, it affords Matter of Thanksgiving unto GOD, and Commendation to such Men.

I. THIS is Matter of *Commendation* unto such Men. True indeed, it cannot be a pleasant Exercise, in it self consider'd, to any, but only those who are lost to the common Principles of Humanity, to destroy their Fellow-Creatures: But yet, for Persons to engage in Battle with an Eye to the Will and Glory of GOD, and for the Preservation of a Town or Country, *this is Praise-worthy*: They take, as we suppose, the most proper and effectual Method to secure and defend the Liberties, Properties, and whatsoever else is precious unto a People: And without Doubt, all will readily acknowledge, That when *some particular Persons* from among themselves, do *willingly offer* to expose and jeopard their Lives, for those good Ends and Considerations, they do *worthily* in their Day.—And as this has a direct Tendency to preserve a Country from Ruin, and to prolong the Lives and Liberties of the People, so also to extirpate the Enemy; or at least to subdue them so far as to bring them to submit to proper Terms.

AND if I may be allow'd to make a particular Mention of the *Aboriginal Natives*, who have at one Time and another, from Generation to Generation, even compelled the People of this Land to take up Arms against them: There is (as I conceive) no Method so likely to subdue, or to humble them, as *to March forth in Quest of them*; for, by so doing, they are not only prevented coming into our Towns, and slaughtering, or captivating the Inhabitants, and making Spoil of their Goods; but moreover, they become weary of their usual Places of Resort, and finding that they can be no where secure, they are therefore under a Necessity to petition for Peace.—And
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we may be sure, that *such Men* as shall (having proper Encouragement) *voluntarily offer themselves* for this Service, if there be again Occasion for it, (which we pray GOD to forbid!) are most likely to trace the Enemy carefully, and fight them valiantly: And the Truth of all this, I think, appears from the Instance of the *brave LOVEWELL* and his *resolute Soldiers*, in the *last Indian War*, whose Activity and Courage, I doubt not, was what, under Heaven, brought that War to a Period.

2. AND as it is Matter of Commendation to such Men, so also, and indeed much more, of *Thanksgiving* unto God; for surely, it is *He* who inclines and spirits them unto this difficult and dangerous Service: Yea, and it looks like a very *signal Smile* of Providence upon a Land, when a Number of its Inhabitants are so dispos'd: It may be *hoped* that the most High has not determin'd speedily to abandon such a Country, and to give it up to the Will of the Enemy; but that there is Mercy still *in Reserve* for such a People.

BUT I need not enlarge.—Only let me add a few Words by Way of *Improvement*: And here,

1. LEARN that such Men are worthy of Blame, who after they have engaged in this Service do *desert* and forsake it: Much better it is not to enter upon it, than afterwards to abscond, and so relinquish the Service of GOD and their Country.

2. THIS also teaches us, That it is just Matter of *Lamentation*, when such Men as *offer themselves* to this kind of Service, are either slain in Battle, or taken off in the Camp by some fatal Malady: They deserve that Honour from their Country, even that their Fall be lamented: The Loss thereby sustained is considerable, and very ungrateful as well as stupid are

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such

such a People, who do not sorrowfully resent it: And I wish, we may not have many such Deaths e'er long to mourn over *. And further,

3. WHAT we have heard may afford *some* Satisfaction of Mind to those among us, who have been, or may be, in this Way, bereaved of desirable Relatives: It should be *some* Allay to your Grief, to consider, that these your departed Friends died in the Service of GOD and their Country, and therefore died honourably, and will be remembered with Respect, as their Country's Friends and Benefactors: Yea, and if they were good Christians, then the LORD of Hosts himself will graciously reward their Desires and Endeavours to serve his Cause, and to advance his Interest in the World.

4. WHAT we have heard may also teach us, That it is but just and reasonable, that such as tarry at Home be *helpful*, all the Ways they can, to those who go forth to War.—And more especially in these *two* Ways, *viz.*

(1.) By *Prayer* to GOD on their Behalf. We are obliged by the Bonds both of Nature and Religion to pray one for another; but in a peculiar Manner for those of our Friends, who *voluntarily* hazard their Health, their Limbs, and even their very Lives, in the Country's Service: Pray therefore for them, that the LORD would go forth with them, to direct and safe-guard them, and to make them both valorous and victorious: We may not depend on their Conduct and Courage, their Number and Strength; No, No; but seek to engage the LORD of Hosts on our Side; and if he be for us, who can be against us? This is

* Preached at the Time of the Expedition to the Spanish West-Indies.

a safe, a cheap, and easy-Way of helping them, and even the *Handmaids* of the LORD may in this Respect be very helpful in a Time of War. And truly, we shall all be very unkind to our Soldiers, yea, and to our selves too, if we either neglect or trifle in this Exercise. And,

(2.) WE must *reform* our Manners as well as pray for Success. See for this, Deut. 23. 9. *When the Host goeth forth against thine Enemies, then keep thee from every wicked Thing*: Not then only, but then without fail: Not some only, but all the People are hereby enjoined to keep themselves, not from some only, but from every wicked Thing.—And it concerns *us all*, at *this* Day, carefully to observe it, lest GOD be provok'd to give the Victory to our Enemies. A Time of War, we all say, should be a Time of Reformation; and truly, we may not otherwise expect the holy One of *Israel* to hear and answer our Prayers for Success, (1 Sam. 7. 3.) Is it not our Wish, that GOD would be graciously present with our Brethren and Neighbours in the *present* War? But now, we do not in a *suitable* Manner desire this Thing, and our Prayers are no better than Mockery, unless we put away Iniquity far from our Tabernacles, and also endeavour every one to keep himself from his own Iniquity: Our Sins (*Sirs!*) are our most deadly Enemies; these war against our own Souls; yea, and they are GOD's Enemies too, and consequently to repent of them, and to return unto the LORD, is the very best Way to prosper; for, as King *David* acknowledged, "Thine, O LORD, is the Greatness, and the Power, and the Victory."—And if there be any other Way wherein we can show Kindness to such as are already gone, or that may hereafter go forth in this Service, whether by sending a fresh Recruit of Men, or of Provisions, or by

ministring Relief to the sick and wounded, and the like; O! let us not be wanting herein, but readily embrace the Opportunity; for both Humanity and Justice demand it of us.—And as for their being well rewarded, our honoured Rulers will not be Strait-handed in that Article: And Oh! that *Heaven* may graciously recompense them infinitely above what is in the Power of Man to do! To proceed,

5. If such do well who *freely* jeopard their Lives when there is just Occasion for it, then it is not adviseable for any of us to go about to *discourage* such as *offer* themselves, and are *suitably qualified* for this Service: By those that are suitably qualified, I intend, such as are capable of weighing Matters, and acting prudently, and who, being Persons of a strong Constitution, are likely to undergo the Hardships of the Service, and who are Men of Courage and Activity, and are strongly inclined to this kind of Service; and especially, if they are also *Religious* Men: Yea, and such as are not bred to War (as the Phrase is) may not be discourag'd from going forth on this Occasion, they being spirited for such above any other Service, and having obtain'd a competent Degree of Skill for that End, also able to endure Hardness; and deserving the good Character of *Sober-minded* Persons: Thus, *Deborah* in our Context, Verse 14. takes particular Notice, *that out of Zebulon came those to Battle, who banded the Pen of the Writer.* And in a Word, to discourage suitable Persons from going forth on such an Occasion, is to prefer a private before the public Interest, which is a Thing that may not be indulged: Yea, and tender *Parents* have sometimes a Call to deny themselves in this Article; as, when their Sons discover that they have a very great Inclination to this kind of Service:—And yet, I would take the Opportunity to say unto *Children* who are so inclin'd, that

that I cannot advise you to break away, contrary to your Parents Mind: If they *cannot* be prevailed with to give their Consent, I should think you had better deny your selves, and by so doing, *honour* your *Father* and *Mother*, who are the Instruments of your Being, and by whom, under GOD, you have been also nourished and brought up.

6. and *lastly*, I shall offer a few Words by Way of *Direction* to such as may hereafter *offer* themselves to be improv'd in this Service. And,

(1.) BE *free* and *voluntary* in this Matter: Not only pretend to it, but be so in the Sight of him who searcheth all Hearts: It is not proper to go forth meerly to gratify some particular Friend or Acquaintance of yours, but let your own Spirits be free and chearful in this Affair, that you may be properly *Voluntiers*, and be reckon'd by Heaven as such. We read, "that the LORD loveth the chearful Giver," or, him who chearfully disposeth of Part of his Substance to pious and charitable Uses; how much more, the Man who chearfully hazards his *Life* in the Service of GOD and his Country.—And it may be proper here to add, That such Men as are pointed out by lawful Authority, and *prest* by Order of the same, to go forth in this Service, they should not only, either go themselves, or provide others to go in their Room, but they should do it *willingly*; for they ought to look on themselves as call'd by Providence to assist in the War, either in Person or by Proxy; and therefore may not so much as in their Hearts decline the Service, lest they expose themselves to that *bitter Curse* denounced in our *Context*, *against such as came not to the Help of the LORD against the mighty*.

(2.) GET

(2.) GET well arm'd, as also well instructed in the Arts of War.— Be *well arm'd* with Instruments proper for the Service: Counsel and Strength for War are not enough without Weapons of War. We find in our Context, Verse 8. *That there was not Shield or Spear seen among Four Thousand in Israel*: And it was doubtless Policy in their Oppressors thus to disarm them, well knowing that unarmed Men are quite unfit for Service, and an easy Prey to the Enemy: And, let your Armour be Armour of *Proof*, such as you know to be good by your own Experience; and such as you are used to, and so can the more readily manage it.— And labour to be *expert* in handling your Weapons; skilful and dexterous, that so you may be able the better to defend your selves, and annoy your Adversaries.— And I may not omit to advise you, to get well acquainted with the *Way and Manner* of the Enemy which you are to encounter, and *how* they commonly manage their Battles, whether in the plain and open Field, or else by lurking in Swamps, and behind the Trees of the Woods, watching for an Opportunity to discharge unexpectedly upon you; that so your Conduct may be agreeable.— And I shall still further add, That what Nation soever you shall be called forth to oppose and war against, you may not imagine that *Stratagems* of War are unlawful. We find in that fore-cited 20th Chapter of *Judges*, “ That notwithstanding GOD had given to *Israel* an Assurance of Success, yet, they were not remiss and negligent, nay, but improv'd the best of their Skill for the effecting of what GOD had promised: In the two first Engagements they thought it needless to use any Art, or to form any Stratagem; but the *third* Time they made Use of some Policy, for they set Liers in wait, and laid an Ambush, and so gain'd the Point, even as their *Fathers* had gain'd *It*, and that by divine Direction

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too." *Josh.* 8. So that Piety and warlike Policy do very well consist together, and may not be look'd upon as preventive or subversive of each other.

(3.) *Put your Trust in the Hope of Israel and the Saviour thereof.* Trust in him to lead you forth and inspire you with Courage; to teach your Hands to War, and to cover your Heads in the Day of Battle, and to grant you the desired Success. Tho' you be ever so well armed, yet trust not in your Armour; and tho' ever so well instructed in the Arts of War, and fully acquainted with the Manner of the Enemy as to their Way of Fighting, yet do not trust to your own Skill; and tho' ever so void of Fear, yet trust not to your own Prowess and Courage; and suppose your Leaders, as also your Fellow-Soldiers be ever so expert and valorous, yet do not place your Confidence in them; "For it is better to trust in the LORD than to put Confidence in Men, yea, than to put Confidence in Princes." I beseech you to realize, that there is absolute Necessity of the *divine Conduct* to lead and guide an Army, and so also a Navy, in such an important Affair; for what is even an *Achitophel* but a Fool, and what is his Counsel but Foolishness, when GOD hideth Counsel from him? Yea, and there needs the divine Presence also to *strengthen* Men's Hands and to *encourage* their Hearts in the Day of Battle, because they have neither Strength nor Courage at Command; Self-Confidence therefore is but vain Confidence, "and he that trusteth in himself is a *Fool*; yea, *curst* is the Man that trusteth in Man, and that maketh Flesh his Arm; but *blessed* is the Man that *trusteth* in the LORD, and whose Hope the LORD is."—In a Word, you must labour (as I said before) to be well accoutred and instructed for War, but yet, think not that your *Gun* or your *Sword* shall save you; No; but when you
March,

March, let your Trust be in GOD to direct your Path, and to safe-guard your Persons; and when you *Watch*, put your Trust in the Keeper of *Israel*, who never slumbereth nor sleepeth; and when you *Fight*, let your Trust be still in him to fight for you: And finally, by Faith in Prayer be casting all your Burdens on the LORD, and he will care for you.

(4.) SEE that your *Aim* and *End* be *right* in this hazardous Undertaking. Oh! do not aim chiefly at the gaining either of Honour, or Wealth; for what will it profit a Man, if he shall gain the whole World, and lose his own Soul? And how can you expect any other but the Loss of *that*, if your Hearts be not right with GOD? Go not therefore for Lucre-fake, but of a *ready* Mind, and with an hearty Desire to serve GOD and your Country; namely, by helping to pull down and destroy the Kingdom of *Satan* in the World, and so to make more Room for the Growth and Increase of the Kingdom of CHRIST.— Not that you may imagine, that the most High cannot accomplish his Purposes without you; No; but yet *freely* put your selves into his Hands, to be made Use of as Instruments for the subduing his Foes, and making the same to become his Footstool.

WHAT shall I say more? — Keep your selves from every wicked Thing: That is to say, Keep your *Hearts* with all Diligence; as also your *Eyes* that you may not covet; and your *Hands* that they may do Violence to no Man; your *Tongues* that they may neither curse Men, nor take the Name of the LORD your GOD in vain, nor utter any Thing false or reproachful; shun *Sloth* and *Luxury*; and keep holy the *Lord's Day*, as you would expect to prosper (so far, I mean, as is consistent with your own Defence and Preservation): And be not of a *mutinous* and ungovernable Spirit; but keep your *Places*, observe good Orders,

Orders, and obey such as are, or may be, set over you; and keep *faithful* to one another: Be of one Heart, and stand by each other for mutual Relief and Succour; and fail not to keep a good *Watch*, considering how many Lives depend upon it. (*Judg.* 8. 11.) And above all, get and keep in *good Terms* with the *LORD of Hosts*; and behave in all Respects, as becomes those whose Souls are continually in your Hands, and yet, your Times are not so, but in the Hands of the *LORD* of the whole Earth.—Oh! be prevailed with to be in the Fear of the *LORD* every Day, yea and all the Day, for *in that* there is strong Confidence; but on the other Side, Sin takes off the Edge of Valour, and Guilt will make Men Cowards: All such as would look Death in the Face without Terror, must keep Peace with *GOD*, and preserve a Conscience void of Offence.—And finally, when-ever you shall prove *victorious*, give *GOD* the Praise, and in Token thereof, devote a Part of the Spoil you shall take from the Enemy, a *Tenth* at least, to pious and charitable Uses, after the Example of faithful *Abraham*, as you may find it recorded in *Gen.* 14. 20.

AND now, Brethren, our Prayer for you is, that when you go forth to War, then “the *LORD JESUS*, the Captain of our Salvation and the *LORD* our Righteousness may go before you, and the Glory of the *LORD* be your Rere-ward.”

AND thus having spoken to the *Four* General Heads,

I AM now to proceed, as I proposed, to offer a few Words by Way of *Address*, with all due Respect, to the *Ancient and Honourable Company*, who have invited us hither this Day;

Gentlemen!

ALTHOUGH what has been said is design'd principally, tho' not solely, for you, and you have so

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much

much Goodness as to make a proper Application, yet give me Leave to add as follows, *viz.*

You are not ignorant, that *three Years over* and above a *Century* are now pass'd and gone since the giving forth of your *Charter*, containing certain valuable Privileges and Immunities; whereby it evidently appears, that the Honourable *General Court*, being willing to encourage a Military Spirit in *New-England*, did put great Honour upon this Company, even in the *early Days* of the Country; which, as it was a bright Instance of their Wisdom and Goodness, so, we are now *thankful* to the most High, that the Reputation and Honour of this Company has been so well preserved unto this Time; and *the rather*, because I can't but think, this same has been a good Means of casting the *greater Dread* upon those Nations which are no Friends to our Religion, and envy us the Possession of so good a Country:—Indeed, *New-England* in general has been famous abroad for the Spirit of Soldiery, and for setting apart several Days in a Year for Military Exercises; but, *Sirs*, Strangers as well as your own Country-men, all readily acknowledge your selves to be the Flower and Choice of all our Forces: And we doubt not, but you will, the Smiles of Heaven continuing upon you, as we pray they may, still preserve the *Credit* of the *Honourable Company*, and keep alive our Hopes concerning it:—And in Order hereunto, there are *Two Things* which you will bear upon your Minds, and endeavour the Prosecution of.

THE *First* is, *The Original Design of forming the Artillery Company* in this Town; even, that Gentlemen of the best Fashion, and of exalted Stations in the Militia, in every Part of the Province, as well as Persons of a lower Rank, might have the Opportunity to become more and more skilful in the Use of
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Martial Weapons.—You are very sensible, I conclude, from the Appearance which you make this Day, that the happy Time is not yet come, wherein the Nations shall learn War no more; and therefore you judge it to be still needful as well as lawful to know how to use the Sword and Musket, and to understand the whole Art of War in the various Parts of it, which, considering to whom I speak, I need not go about to enumerate; you will therefore, I trust, admit of scarce any Avocation, but will all, to a Man, constantly attend and diligently improve your Exercises at the appointed Seasons for the same, and more especially in *this* gloomy and dark Day; and that not only as a manly Diversion, but, on purpose that you may be still more expert for War, and so the better prepar'd (if there should be Occasion for it) either to Face the Enemy your selves, or to furnish the Country with expert Commanders for that End; “Each of them resembling the Son of a King.”—

And whereas it is *now* (as you well know) a Time of War, you will therefore the rather make Choice of such Gentlemen, *this* Day, for your *Officers*, as are most capable of leading you, and are most likely by their own Example to inspire you with Valour, and whom you have good Reason to think you can willingly fight under.—And now, if there was Need to add any Thing by Way of Encouragement to preserve a Martial and Warlike Spirit, I should only put you in Remembrance of what you are not unacquainted with; namely, “That Skill and Experience in Arms has in all Ages been the Original of *Nobility*; and that many Persons, even of mean Extraction, have, by Feats of Arms, risen to the highest Honours which their Fellow-Soldiers were capable of conferring upon them.”—But being *Christians*, and many of you, to the Praise of GOD be it spoken, some of the first Rank, therefore a *Gospel* Motive will be more

acceptable; namely, that hereby you will be the better qualified for the special Service of *The Man upon the Throne*, who is no other than our *LORD REDEEMER*, whom to serve is Honour indeed; and all whose faithful Servants and loyal Subjects shall be crown'd with Glory and Honour immortal.

Secondly, *THE other Thing* which you will also bear in Mind, is, *The true Design of setting up and still upholding these your Anniversary religious Solemnities*; Namely, that so your *Military Exercises* may be sanctified by the Word of GOD and Prayer: And accordingly you will, doubtless, heedfully observe the good Instructions of the former, and follow our Prayers with and for you, with your best Endeavours, that so you may not, any of you, occasion any Blemish to your Profession and Character, whether as Soldiers, or as Christians: And therefore, will not only improve your Powers in order to excel in Military Skill, but also be upon your Watch that no corrupt Communication may proceed out of your Mouths; and instead of approaching to the *least Degree* either of *Intemperance* or *Extravagancy*, you will labour to be making a *religious* use of your Military Exercises, which, indeed, are capable of being *improved* to very great Advantage in your *Spiritual Warfare*; and by so doing will set a very bright Example before the *Militia* of the *whole Country*, (whose Eyes are much upon you) even of all Christian Vertues, as well as of Military Skill and Valour.—And truly, *Gentlemen*, I can't but hope, that you may be Instrumental to reform the too general Abuse of our *public Trainings*; for, the Officers and Soldiers in our several Towns cannot, I think, for Shame, do any other but improve such Days to better Purposes than of late, when they shall behold your Order, and are given to understand, that even your whole Conduct both *in and out of the Field*,

Field, is such as well becomes *Christian Soldiers*.—
 I hope, *Sirs*, it may, and I have no Reason to think
 any other but it may, be truly said concerning the
 Honourable *Artillery Company* on this Day, as I find
 it was, on the like Occasion, just *Fifty Years* ago,
 namely, “Here is a large Band of Soldiers, among
 whom, this whole Day will not afford one Man
 drunk, nor one Oath sworn, nor one Curse drop’d,
 nor one observable Misbehaviour.”—Oh! go on, go
 on, to excel.—

AND thus I have spoken to the *Two Things* which
 you are to bear in Mind:—And I need not enlarge—
 for I make not the least Doubt, but that you will, to
 a Man, preserve and maintain a loyal Spirit and Be-
 haviour towards our rightful and gracious Sovereign
 KING GEORGE II^d; As also, yield all due Subjecti-
 on to his *Excellency*; * as to him who personates His
 Majesty *among us*.—Nor have we any Reason at all,
Gentlemen, to think any other, but that Love to your
Town and Country mightily prevails in you; and are
 perswaded it will do so, to that Degree, as to constrain
 you voluntarily to devote your Estates, as also to *jeo-
 pardise* and even sacrifice your very *Lives*, for the
 Defence and Preservation of the same, if Need re-
 quires:—And how soon, *My honoured Friends*, your
 selves, and others with you, may be put upon *so severe
 a Tryal*, GOD Almighty knows; for when a People
 are seated on a good Soil, and are generally very soli-
 citous to heap up Wealth, and are so far succeeded
 as to be reckon’d flourishing, and at the same Time
 noted for being at Discord among themselves, me-
 thinks, they *invite* the Enemy to come in upon them
 like a Flood; and doubtless, they will the more rea-
 dily *accept* the Invitation, *if there be no Danger of
 meeting*

* GOVERNOUR BELCHER, in whose Audience it was deliver’d.

meeting with much Resistance :— And if this be indeed the present State of *this* Province, “ O ! Tell it not in *Gath*, lest the *Philistines* rejoice, and the Uncircumcised triumph.”—*Triumph*, I said, as well they may, even *before* the Battle.—But why did I say, *Tell it not abroad* ? Seeing the Enemy is already fully apprized of our *Negligence*, and justly have us in Derision on the Account thereof.— And indeed, we our selves generally acknowledge it to be a great Neglect, that the Province should be, and remain for so long a Time, and more especially in this Time of War, in so weak and unfortified a Posture ; but yet, as I understand it, People differ in their Sentiments as to the Cause of it, nor am I about to undertake to determine at whose Door it lies ; but, I think, I can do no less than pray, that such *Light* may break forth upon us, as may *speedily* and effectually *discover how* to redress this Grievance ; and that *if* any are Blame-worthy in the Matter, they may be convinc’d of it, *whoever they be*, and be led to the Discharge of that Duty, which they, in this Article, owe to GOD, their *King* and *Country* ; and no longer leave so good a Land, and which has already cost so much Blood and Treasure, Naked and Defenceless.— Pray, *Gentlemen*, mistake me not, for I do not imagine, that it belongs to this *Honourable Company* to provide Walls and Bulwarks for us ; nor do I intend to say much more upon it ; for, if a Man *at a Distance* may be allowed to conjecture, I am inclin’d to think, that it is a very tender Point ; however, I shall take the Opportunity, and as I conceive, without giving just Offence to any, to make my affectionate *Moan* to you on this Head, as one deeply concern’d for *New-England’s* Welfare, and to say in one short Sentence, *viz.* *I am heartily sorry, that the Government can’t unite in Measures for our necessary Defence ; and do as heartily wish, that there may be no more Occasion for this Lamentation :*

mentation: And I doubt not, but that each of you *concur* with me herein.—Not that I am come hither to teach you, that Means of Defence, suppose we were ever so well provided with them, may be confided in; No, No; but yet, I think, all will grant, that it is High-handed Presumption to live in the Neglect of proper Means, and at the same Time to expect Protection, unless we had a Promise made us of some miraculous Preservation, which I hope none among us are so ignorant and unwise as to pretend to.

BUT lest any should think that I discover more Zeal than Prudence, or, that I harp rather too long upon this String, I will *cease from Man*, and direct mine Eye to an Over-ruling and All-governing *Providence* in this Matter: And, if our Day be almost expir'd, and our Part of the *New-World* (as *America* is sometimes call'd) has sinn'd away their Privileges, no Wonder that Things are thus, nay, but rather, that we are not all consum'd:—You are not ignorant, that we have already run out, since the laying the Foundation of *Plymouth Colony* (so called) *One Hundred and Twenty Years* compleat; (it ended the last Winter) which, you know, was the very Space of Time granted by Way of Reprieve to the *Old World*, to repent in: I *don't* mean, that it from hence necessarily follows, that our Years are *certainly* number'd and finish'd, and our Sands quite run down: And yet, if you will be at the Pains to consult the Historical Part of the Holy Scriptures, you may easily learn from thence, that because GOD's professing People would not be reformed, neither by the Judgments of his Mouth nor of his Hand, but persisted in their Rebellion, therefore he cast them off; yea, and this is written *for our Warning*; so that, without a Spirit of Prophecy, considering, that *New-England* has left her first Love, and not been prevail'd

vail'd with to remember from whence she is fallen, and to repent, and do her first Works, it seems as tho', either a Reformation, or a Desolation, will come on before long. — And now, this leads me to say, Thanks be given to *Zion's King*, that there are so many at this Day, more especially in this Town, who are asking the Way to *Zion* with their Faces thitherward, insomuch that the Kingdom of Heaven seems to suffer Violence, and as tho' People were determined to take no Denial. — And yet, whether this be a Token for Good to the Land in general, or whether those particular Persons only shall save their own Souls, is what I must leave undetermin'd: — But whoever they be, Oh! let them still press forward, and hasten to the City of Refuge, before the Pursuer overtake them. — Such as these I am further to speak unto, when I have express'd my ardent Desire, that *this Honourable Company* may be a Nursery of renowned Soldiers, and that *each Man* may do worthily in his Day, “and come off at last more than a Conqueror;” and *all of you together* “stand before the Throne, and before the Lamb, cloathed with white Robes, and Palms in your Hands, and cry with a loud Voice, saying, Salvation to our GOD which sitteth upon the Throne, and to the Lamb for ever and ever;” *Amen!*

AND now I come, as you remember I propos'd, and which I have my Eye and Heart more especially fixed on, *viz.* To offer something respecting the Christian's *Spiritual Warfare*; and direct my Speech more especially to such as are now under *Convictions* and *awakenings*.

AND if it be Praise-worthy for Soldiers to jeopard their Lives in a Time of War, in Defence of their Country, Then surely, it is highly commendable for every

every Christian to engage in and prosecute the *Spiritual* (which is the more necessary) *Warfare*, under JESUS the Captain of our Salvation.— And for this End, suffer me to beseech and advise you as follows, viz.

1. *Weigh the Matter well in your own Minds*: Not as tho' there is any just Reason to hesitate; but, that you may know and understand what you do, and may not be surprized and discouraged by Temptations when they come: Consider well, I say, what the Christian Religion will cost all such who espouse it, namely, "That they must deny themselves, and take up their Cross, and follow CHRIST.—Oh! cherish your Convictions, and pray over them, until you have good Reason to think that your Hearts are right with GOD: Now, Now if ever, you must be Voluntiers, for, "all the LORD's People are a willing People."

2. BEING made not only *sensible*, but also weary, quite weary of your Slavery and Bondage, and fully determin'd to cast off the Devil's, and to take upon you the Yoke of CHRIST, then come and lift under CHRIST's Banner, and yield up your selves to the LORD in an everlasting Covenant never to be forgotten. Let this be done first in Secret, between GOD and your own Souls; and then, in the public Assembly avouch the LORD to be your GOD, chearfully binding your selves out and off from Sin, all Sin; and as freely obliging your selves to serve the LORD, and to keep all his Commandments, always unto the End:—And that in order hereto, you will wage War with the World, Flesh and Devil: Which leads me to say,

3. GET and improve, yea, and be expert in the Use of the *Spiritual Armour*. No part may be left
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naked and expos'd without great Hazard, and therefore the *whole Armour* of GOD must be put on: Thus for Instance, You must have on the *Breast-Plate* of Righteousness; namely, all Christian Graces, or the Love and Practice of universal Holiness: And your *Loyns* must be girt about with *Truth*; that is, be not Double-minded, or of a double Heart, but sincere and upright: And *Faith* acted on the Promise, Grace, and Righteousness of CHRIST, must be your *Shield*: And *Hope*, such as is well-founded, must be your *Helmet*: And you must take with you the *Sword* of the Spirit, which is the *Word of GOD*; for Scripture Arguments are the most powerful: And your *Feet* must be *shod* with the Preparation of the Gospel of Peace; that is, You must be stock'd with *Patience*, and your Spirits steel'd with *Resolution*, that so you may walk on, in a steady Pace, amidst all your Difficulties and Temptations: And finally, You must *pray* always with all Prayer and Supplication in the Spirit, and *watching* thereunto with all Perseverance, and Supplication for all Saints.—I have not Time, you see, to say much of the several Parts of this divine Armour; nor may I stand to show you the Usefulness and Necessity of the same:—But this I would say, *Stand your Ground*, and be not discouraged because you meet with Oppositions; for you must reckon upon it, that not only many a scoffing *Ismaelite*, but moreover, a malicious, tempting *Devil* will often annoy and trouble you: Yea, it's probable, you will have it frequently suggested to your Minds, either, that there is no GOD; or, that He is unjust and unkind; or, that the Scriptures are not the Word of GOD; or, that you have committed the Unpardonable Sin, and the like:—But marvel not at all at the Matter; for many, very many have already experienced the like; yea, and as the *Apostle* expresses it, “There hath no Temptation taken you, but such as

is common to Man;" at least to *such* Men, who are making their Flight from *Sodom*, or *Egypt*, *spiritually so called*, and are *hastening* towards the promised Land, the *Heavenly Canaan*.

BUT now, lest you should run into a *fatal* Mistake; let me here *caution* you against looking upon every Reluctance against Sin, which you may find and feel in your own Breasts, as a sure Indication that you are really engaged in the Christian's Spiritual Warfare: For, there is certainly a very great Difference between that *Reluctance* which is in the *unrenewed*, and the *Combate* which is in the *Regenerate*; And that first, As to the *Principle* thereof; for in the unrenewed it arises from Love to Reputation, or Fear of Wrath, and the like; but in others, from a real Hatred of Sin, and a true Love to GOD.— And then, there's Difference as to the *Seat of it*; for in the Natural Man, the Combate is between one Faculty and another; thus, the Affections go one Way, and the Judgment and Conscience another; but now, in the Regenerate, there ariseth a War with every Faculty, as, the Judgment against the Judgment, the Will against the Will, &c. and the true Reason of it is, because there is Sin and Grace, Flesh and Spirit, co-habiting in every Faculty.—And then moreover, there is Difference as to the *Extent of it*; for the Unrenewed do combat only with some grosser Sins, but the Renewed with all Sins.— And finally, as to the *Event and Issue of it*; for in the Unregenerate, there is, at best, no more than a temporary refraining from some Sins; but in others, their Lusts are more subdued, and they become still more constant and resolute in resisting Sin, and in serving GOD.— And now, from what has been said, if your Combate proves to be that of the *true Christian's*, Oh! be very thankful for it, and take Courage; fear not, but go on and prosper; for the LORD is with you

you while you be for him.—Yea, and if your *Com-
bate* be no other than the Reluctance of an *Enlightned
Conscience*, yet be not discouraged, saying, There is
no Hope; Nay, but be thankful for the *Convictions*
you are under, esteem them as a great Mercy, and
cherish them as you would a dear Friend; hearken to
the Voice of GOD in and by the same, and follow
them with serious Meditation, also with fervent Prayer
to the GOD of all Grace. — And thus, according
to the very utmost of your Ability, open the Door
to CHRIST, and then you may humbly hope that
He will so display his mighty *Power*, as to open it
effectually, and that he will come in, and set up his
Throne in your Hearts. And this brings me to
say,

4. HAVE your Eye to the *Captain* of your Sal-
vation, even JESUS, whom the Father hath given
to be a Leader, and a Commander to the People:
Unto him must you *look* if you would be saved: That
is to say, you must *look* and *mourn*, because you have
by wilful Sin, as it were, crucified him afresh: And
moreover, so *look* to him as to *believe* in him, that is,
accept of his kind and gracious Invitation in such a
Manner as to close with him and embrace him in all
his Offices, cheerfully depending on him both for
Strength and Righteousness, and very gladly venture
your Souls and their Salvation in his Hands. Yea,
every Day be *looking* on him, and *admire* him as the
Chief among Ten Thousands; and this will lead you
to *look* and *long* after a further Acquaintance with
him: Yea, and you must *look* and *follow* after him;
that is, labour to imitate him in all his imitable Per-
fections, and to be sincerely obedient to all his Words
of Command. Also, *Look* and follow him in the
Way of *passive* as well as active Obedience; *Eye* his
Hand and Counsel under all afflictive Dispensations,
and

and resign your Wills to his. And finally, with the *Eye of Hope* and Expectation, look and *wait*, until he shall fulfil all your Desire, and cause you to see his Salvation.

AND as you must look to your Leader in the fore-mentioned Respects, so also, you must take the utmost Care to *aim aright* in *whatever you do*, and so become good *Marks-Men* in a spiritual Sense. Not only in your religious Performances, but moreover, in your natural and civil Actions, let the *Glory of GOD* be your Scope and *Mark*: Yea, and let Holiness unto the LORD be written upon all your *Enjoyments*, as well as your Employments: And in a Word, Let all be done as *to* the LORD and *for* the LORD, that so you may *taste that he is gracious*.—Not that you may be *over-solicitous*, as awaken'd Sinners commonly are, to obtain *speedy Comfort*; No; but rather desire that you may become *truly humble*, and be prepar'd for the Consolations of GOD; and learn to be very willing, that He should take his own Time to apply the same to you: And when-ever the good Spirit shall see meet to do this, I now solemnly caution you against being puffed up, as also against a secure Frame of Spirit: Indeed, you must be very thankful, but then at the same Time be also very watchful, and be ye cloathed with Humility.

AND now, Is there any Need that I should tell you, that if you are Christians indeed, then, of what Age, Sex, or Quality soever you be, you are certainly engaged in an *holy War*; yea, and nothing less than your future and everlasting Weal depends upon your fighting the good Fight of Faith under the glorious JESUS.—Neither are you unacquainted, and O! that you would keep it in Mind, that your Enemies are not only numerous, but also malicious, and
very

very politick; yea, and *unwearied* in their Assaults: True indeed, if you resist them, stedfast in the Faith, then they will flee from you; but alas! they will *soon rally again*, and be upon you; either with the *same*, or with some *new* Temptations: And therefore, as says the *Apostle*, “Be sober, be vigilant;” *Be sober*; that is, Govern your selves, both the outer and inner Man, by the Rules of Temperance, Modesty and Mortification: And *be vigilant*, or watchful; that is, Not only in Prayer and other religious Exercises, but at *all* other Times, both when alone and in Company.—And the Truth is, The Strength of our Adversary *as to us*, lies in our Treachery and Falseness; if we are but faithful to CHRIST, and true to our own Interest, we shall be in no Danger at all of being led Captive by the *Prince of Darknefs*.—O! Beware, *beware Children*, of giving Place to the Devil, and of deserting, in any Measure, so good a Cause, and so kind a Saviour. Are not your *Ministers*, and your other *godly Friends* jealous over you, lest you should turn again to Folly, and, like too many others, begin in the Spirit and end in the Flesh: Wherefore, I beseech you, be not high-minded but fear; and yet, be not timorous and faint-hearted, but strong and very courageous: Go ye forth in the Name of the LORD of Hosts, and fight not as those that beat the Air, and only make a vain flourish; but be resolute and in good earnest, as those that must either conquer or be conquer’d, *fight or die*.

AND Oh! How can you choose but be valorous, when you consider (and I hope you will *often* consider) the Goodness of your *Cause*; as also the Presence, Skill, Power and Good-will of your HEAD and GENERAL; and moreover, that your Armour (it being such as the Gospel directs to and enjoins) is *Armour of Proof*; by the Improvement of which,
great,

great, *very* great is the *Army* which has, through our LORD JESUS CHRIST come off *Conquerors*: Yea, and *you* shall do so too, if you are not wanting to your selves. — And then, *O then*, What a glorious Reward shall be given you! No less than “to sit down with your glorious LORD on his Throne, even as he overcame, and is now set down with *his Father* on his Throne.” — Yea, and let me tell you, that he has overcome, not only *before you*, but also *for you*, if you will but prove loyal to him; so then, what have you to do, but only to *pursue* the Victory under that glorious Conqueror, through whom your Weapons, which are not carnal but spiritual, shall be mighty for the pulling of strong Holds? — And if you should be, at any Time, through Surprise, obliged to *Retreat*; O! make haste and delay not to *make good your Ground*; and for that End, *come on charg’d afresh* with a greater Degree of Courage and Resolution; *renewing* (without fail) your *Trust* and *Confidence* in the *Wisdom*, *Power* and *Goodness* of your great Commander, and skilfully improving, more especially, that *particular* Part of your Armour which you have Reason to think will be most serviceable at that Juncture. — And, what tho’ the *Devil* be stiled *the God of this World*, yet be not dismayed, for he is so to those only who submit to him as such, and are led Captive by him at his Will; and both *they* and *their god* (such an one as he is) shall be cast together, they continuing in Bondage to him, into the Lake which burneth with Fire and Brimstone. — And this leads me to say, That as you would not be triumph’d over by the Prince of the Power of the Air, O! Beware of *his Agents*; I mean, *Enticers to Sin*, who are no other than *Factors for Hell*; shun their Company as you would a *Pest-House*; yea, and have no Fellowship with *any* of the unfruitful Works of Darkness, but rather reprove them, for
one

one Sinner oftentimes destroyeth much Good." — And let me go on to exhort you to be very watchful also, lest the *Things of the World* prove a Snare to you; namely, the Honours, Pleasures and Profits of the same, all and every of which the Devil is wont to improve (or rather abuse) for the choaking the good Seed of the Word, and diverting the Soul from GOD and Duty: Watch therefore and Pray lest you be *thus* overcome by the evil one. — And not only shun and avoid all Appearances of and Approaches to Sin with your outer Man; but moreover, suppress and subdue the very *first* Motion to Sin which may at any Time *arise in your own Breasts*, lest it spread like the *Cloud* we read of, which at the first appeared no larger than a *Man's Hand*, but soon cover'd and blacken'd the *whole* Heaven: And thus with the best of your Skill endeavour to pull down the strong Hold of *in-bred Lusts* which war against your Souls, as well as to ward off surrounding Temptations; for (believe me) the *Flesh*, with its *Affections* and *Lusts*, must be crucified, otherwise you shall never obtain a Conquest over the World and Devil. — Yea, and not only your Inclination to Vice and Wickedness, but moreover, that *Disposition* which is in you to *rely* and *depend* upon your own supposed *Vertues* and *virtuous Actions*, must be *subdued* and *abhorred*, otherwise you will perish, after all your Labour and Pains, with a Lye in your Right Hand. — And I shall further add, that being sensible where your Weakness chiefly lies, and *from what Quarter* you are most in Hazard, you may not fail to *double* your Guard there, and to use all needful *Precaution*, lest you be surprized and taken. — And altho' at present, indeed, through the Goodness of GOD, you are not called to resist unto Blood, yet, you are always oblig'd to strive *against Sin*, "and especially, that Sin, or those Sins, which do more *easily beset you*, and to *run with Patience* the

Race

Race set before you, *looking* (as I said before) unto JESUS the Author and Finisher of Faith: And by so doing, you will be in the Way to be prepared for all Events of Providence, even the *Fiery Trial* it self, and nothing shall be able to separate you from the Love of GOD: Nay, but having in the Presence, and by the Assistance of GOD, CHRIST, and *good Angels*, acted your Part in the *Field* of this World, as becomes the Followers of the Lamb; you shall, without fail, be conducted by some of those benign and spotless Spirits, into the Presence-chamber of the LORD of Glory, and shall live and reign with him for ever and ever.

MUCH, *very* much more might be said upon the subject, and it is no easy Thing to forbear; but truly, I begin to feel something of a Rebuke in my own Mind, for having gone the Length I have, considering that this People and their Children are under the Inspection and Guidance of *several spiritual Leaders* in the Church, and under CHRIST, who are eminently Men of GOD; have themselves, without Doubt, experienced the New-Birth, and are much more able than I am, Experimentally as well as Doctrinally, to lead you in the Paths of Righteousness: I hope you are thankful for, and very careful to improve those burning and shining Lights, which the great Head of the Church has here set up; otherwise, you may justly fear that Darkness will ere long come upon you. — Not that you may look on any Man or Council upon Earth, as the Father, Founder and Author of your Religion; No, No; but yet, you must follow the Footsteps of the Flock, under the Conduct of such who are eminently and really, as well as professedly, and by their Office, the bridegroom's Friends; being themselves *sound* in the

Faith, and preach up the Doctrines of *Grace*; and especially instruct you to build your Hope of Heaven and Happiness upon the *Free Grace of GOD* and the *precious Merits of our Lord JESUS CHRIST* which are the *only Pillars* on which your Hope must stand, if you would not have it fail you in that Day when GOD shall take away your Souls: Yea, Hope thus founded is necessary not only to your future Safety, but also to your present Fruitfulness and Flourishing: — And tho' I know but little, yet so far as I do know any Thing of the Matter, I must needs say, that I am fully perswaded, that the more you adore and rely upon *Free Grace through JESUS CHRIST*, the more will your Souls be in Health and prosper: And let me intreat of you to make the Experiment. — True indeed, you must have Respect to all GOD's Commandments; this we constantly teach and affirm; yea, and *you will*, without Doubt be careful to maintain good Works, if you have good Principle within you: But what I say is this that you may not have the least Dependence upon your Works of Righteousness, Charity, or Piety, to justify you before GOD, but must *build* on CHRIST the Rock of Ages, and the Hope of all true *Israelites*: “He is the Way, the Truth, and the Life; and (altho' there be some that can't relish it, yet) it is a certain Truth, “that there is no other Name under Heaven, given among Men, whereby we may be accepted and saved:” — Wherefore, as you love your own Souls, I beseech you, Let those three Words, which are often used in Military Exercise and are more *instructive* than any other that I remember to be in Use on such Occasions, Namely, *To your Leader*, be often sounding in your Ears; and let the same have their due Influence on your whole Man and at all Times; so that whatever you do, see that

you do it in the Name of CHRIST, and don't dare to perform any Duty, nor to stir one Step, without having your Eye *to him* for Guidance, Strength, and Righteousness; and so, let the Life which you live here in the Flesh, be by Faith in the *Son of GOD*, who has commanded, saying, "*Look unto me, and be ye saved.*"

BUT tho' it be hard to forbear——; yet, lest I should trespass too much upon your Patience, I shall now draw towards a Close.

AND notwithstanding I readily acknowledge, that it is the Duty of Christians firmly to adhere to *all* the Principles of our holy Religion, as revealed to us in the holy Scriptures, "and not be like Children tossed to and fro, and carried about with every Wind of Doctrine"; yet, I would advise you to hold fast, more especially, the Doctrine of *Original Sin*; and that of the *Necessity* and *Nature* of the *New-Birth*; that also of *Justification by Faith, without the Works of the Law*; and finally, that of *The Decrees*; to which I may add, that of the *Saints Perseverance*; viz. as the same have been taught by the *godly Reformers*, and as they now stand asserted and explained among the famous *Articles* of the *Church of England*: And which, whatever some may think of them, yet, being suitably improved, do mightily serve to promote practical Religion, and vital Piety.—And in a Word; Oh! Let the Riches, the *Riches* of GOD's glorious Grace be *daily admired*, in providing a *Saviour* for perishing Sinners; and learn more and more the Need, the *absolute* Need, which you stand in of *this* mighty Saviour; and O let him in *all* his Offices, and with *all* his Benefits be precious, *exceeding* precious to you: And seeing he has purchased spiritual

Life for all such as will come to him for it, let your Dependance therefore be upon him, *first*, to bestow it; and *then*, to preserve and increase it in you and for you; and *finally*, to compleat it in Eternal Life. — And, as it becomes *Fellow-Soldiers*, you must be helpful to one another, encouraging and strengthening each other's Hands and Hearts, speaking often one to another concerning the Things which pertain to the Kingdom of GOD, and which have the most direct Tendency to promote one another's Salvation: Also praying one for another, that you may be healed and saved.

AND to conclude the Discourse; Let every true *Christian* here present, of what Order, Age, Relation, Complexion, or Language soever, be exhorted, in the Words of the *Apostle*, “to awake out of Sleep, because now is your Salvation nearer than when you believed.” — Let the *Scoffers* of the Age, and such as refuse to be reformed, mock on, if they please; but be *you* up and doing, and so get ready for your LORD's Coming. — As the Damnation of impatient, hardened Wretches draws daily nearer and nearer, and their Steps do even *now* take hold on Hell; and it won't be long before Almighty GOD will mock at their Calamity, even as now they mock at his Counsels; So does the Salvation of all those that love our LORD JESUS CHRIST in Sincerity draw near apace; and surely, O ye Children of the most High, as you *draw nearer* to the Centre of your Delight and Joy, so your *Motion* should be the *more quick* and lively, and your Souls more on the Wing of Faith and holy Love, and be going from Strength to Strength, until every one of you shall appear before GOD your Saviour in the heavenly Zion, with Songs and everlasting Joy upon your Heads; and where

where you shall obtain Joy and Gladness, not only without Period, but also without Mixture or any Interruption; for then all Sorrow and Sighing, by Reason of *Sin*, or on any other Account whatsoever, shall flee away, even as the Shadows of the Night before the rising Sun.

Amen and Amen.



F I N I S.



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